12: Murphy E-5 (1952-1953) 1960
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Munduruc who work for the traders or live among the Brazilians. Some of these people maintain relations with the savannah dwellers and communicate to their residents knowledge of Brazilian culture. Other Munduruc spent time among the Brazilians when young and later returned to the savannahs. They are few, but so are the remaining companions, and this is accordingly an important mode of influence. These sojourns among the whites take various forms. Some Indians are reared in the households of the traders, who claim that they do this only to "educate" and Christianize them. Actually the children perform household service without pay, but they are fed and treated well and are integrated into the household and family of the trader. They become well indoctrinated in Brazilian culture, as are other Munduruc who have spent some years in the employ of the traders. Most such people do not return to the savannah villages, but the few who do go back for varying periods are significant in the introduction of Brazilian culture. But the structure within which this communication operates is set up by the patron-client relation—that is, cultural knowledge is transmitted through the agency of a social system that was established for the exchange of commodities.

COHESION AND DIVISION IN THE SAVANNAHS

This section summarizes the factors that promote the cohesion of the savannah villages and the opposing factors that disturb social norms and cause losses in community membership.

The Munduruc feel that their way of life can only be conducted successfully in the traditional village locales of the savannahs. To leave these communities is to become almost a foreigner. Considerable sentiment is thus attached to life in the savannah villages and many people,

Murphy E-8 (1952-1953) 1968
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equally the old, cling tenaciously to residence there. In the long past, the alternatives to village life were poisoned death at the hands of enemy war parties, the village was the basic unit in economy and defense and was fundamental to the workings of the social organization.

In pacification of the Tapajós River region, and the rubber trade, have prevented the opportunity for an elaborate network of residence along the banks of larger streams. That offers certain attractions is manifest from the fact that almost three-quarters of the surviving Mundurucú of the 1930s have elected it. But the 200 people who still reside in 17 savannah pursue a way of life which is distinctively Mundurucú. It is a changed culture, a changed social structure, but it is practically rooted in the Mundurucú past. Life in these savannah villages obviously exerts a considerable hold over its members, for the communities have been persisting despite more than a century and a half of contact with Brazilian society and a constant population drain through emigration and epidemic disease. Some of the principal bases of this cohesion lie in the social means by which Mundurucú technology is implemented, for these provide fundamental ties of personal and formal interdependence.

The keynote of this organization lies in cooperation in production, and collectivism in consumption. Men depend on operation in hunting to bring game to bay within shotrange of their bows and to concentrate their fire power. Women share the arduous chore of farinha making and increase their efficiency by a division of tasks. The efficiency gained is perhaps sacrificed to conviviality, but a dull and arduous job is nonetheless made more pleasant. The implements used in manioc processing are expensive and beyond the means of individuals, but the village buys